

# The Indian Missionary Record

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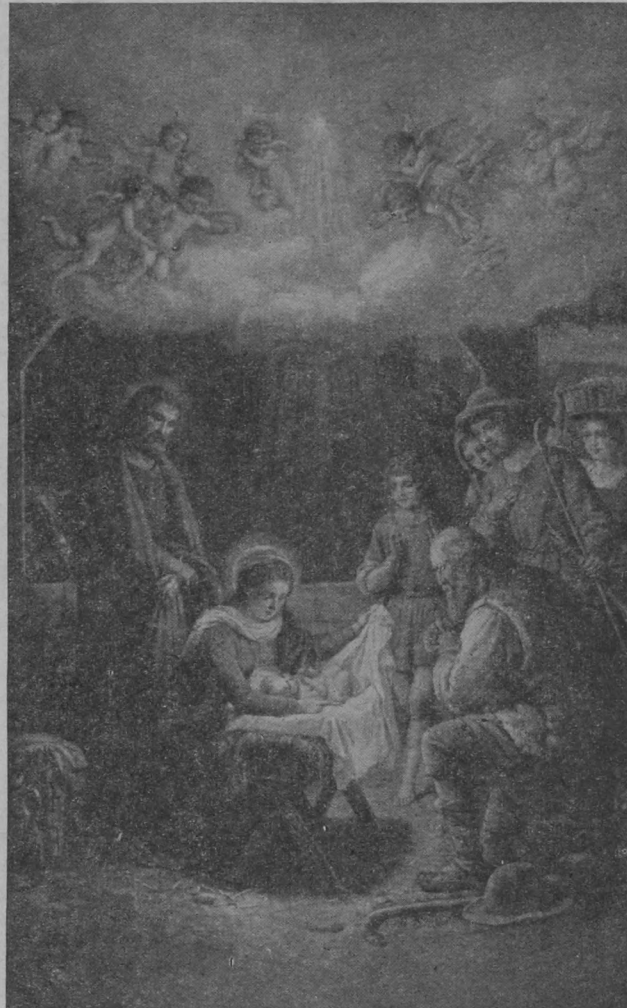
December 1, 1941

Rev. G. Laviolette, O.M.I., Editor

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Qu'Appelle Indian School, Lebret.

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## Christmas 1941

Oh, it was long and long ago  
In far off Bethlehem  
That Joseph and his spouse found no  
Kind folk to welcome them.  
They knocked upon the hostel gate  
And begged for shelter there;  
The night was cold, the hour was late,  
And no one heard their prayer.  
So to a wayside cave they trod,  
Where huddled cattle stood,  
And lo! that night the Son of God  
Was clothed in flesh and blood.

And Holy Mary tenderly  
Her new-born Babe carressed  
As God in His humanity  
Was nourished at her breast.  
And now, each Christmas eve, they say  
Two forms, in the dim light,  
Ask at each house along the way  
For shelter from the night.  
Oh, if these pilgrims you should see  
Pray, let them not depart!  
But share with them for charity  
The cloister of your heart.

T. E. B.

## Archbishop Monahan Warns the Faithful Against Religious Ignorance

### Helps in Studying Your Religion.

Pope Pius X, of saintly memory, declared that one of the chief reasons for religious lukewarmness and for leakage in the Catholic Church is the lack of instruction in Christian Doctrine.

The revolutions in other countries made it clear that only an instructed laity can be relied upon to face the critical tests to which they may be subjected in our day.

Archbishop Monahan, of Regina, writes: "Never was it more important that our children be well informed. It is surprising to find so many of our soldier boys who seem to have very little knowledge of the Faith. The obligation rests with the parents and they must not relinquish this to the teachers even where we have Catholic schools. In places where there are no Catholic teachers, the duty takes on a still greater gravity. How can they know if they are not taught; who can teach, if not the parents, in such circumstances." (Nov. 11, 1941.)

Great efforts should be made, therefore, to overcome this serious lack of religious training and prayer in the home. In order to help the readers of the I. M. Record, we are beginning with the next issue a complete course in religion, under the title **Catholic Faith**. We will use as a basic text the Catholic Catechism, of late Cardinal Gasparri, which has been approved for use throughout the Catholic world. The diligent study of each successive lesson will give the readers a complete synopsis of the essential knowledge of our religion.

To complete this course of studies we recommend the daily use of Fr. Stedman's "My Reading from the Four Gospels", which can be had from your Missionary at cost price. Also to stimulate interest in taking an active part in the Holy Sacrifice of the Mass, we recommend: **My Sunday Missal**. A second volume of **Radio Replies** is now available which discusses many important points in our religion. Finally the Catholic papers, magazines, etc., have an important share in the instruction of the faithful. Every home should have a Catholic paper. Among the weeklies we have "The North-West Review", and the **Prairie Messenger**, which are official in the Archdiocese of Regina.

It would be very desirable to establish study clubs in the mission centers, where leaders should be found. We cannot have too many intelligent and well-informed young people to help the spread of the Catholic religion, and to live up to the standards of true Christianity.

G.L., O.M.I.

## CENTENARY OF THE ARRIVAL OF THE OBLATE FATHERS IN CANADA

FOUNDED in 1816, on January 25th, at Aix, in France, by the saintly Charles Joseph Eugene de Mazenod, the Congregation of the Oblate Fathers had as a motto: He sent me to evangelize the poor. Faithful to their exalted ideal, the Oblate Fathers have relentlessly expanded the field of their missionary labours. Thus we see them land at Montreal, Canada, in 1841. Ten years later one of them, Father Taché, was consecrated bishop for Western Canada, where in 1845 he had opened, with Father Aubert, the Red River mission, which was the starting point for the conquest of the immense territories which spread from Winnipeg to the Arctic.

In the history of the Oblate Fathers in Western Canada, we can recall the names of Bishop Grandin, of Bishop Grouard, of Father Lacombe, of Father Hugonard, to mention only a few who have devoted their entire lives to the welfare and instruction of the Indians. A great number of Oblate Missionaries have severed family ties, have sacrificed everything in order to devote themselves entirely to the service of God. They have suffered voluntary exile in the great Northwest, where they have built mission chapels and residences with their own hands, and have for nearly a century worked to preach the Gospel to all the Indians who live in Northwestern Canada.

The establishment of the Qu'Appelle Indian school in 1884 marks the founding of a splendid system of education which has spread throughout the West. It might interest our readers to know that in the Oblate Province of Manitoba there are twelve missionary centres comprising the territory of N.W. Ontario, Southern Manitoba and Southern Saskatchewan. The Missions which have Indian Boarding Schools are: **Fort-Frances**, Ont., with six outposts, **Kenora** with 10 outposts, **McIntosh**, Ont. (6 outposts), **Camperville**, Man. (6 outposts), **Fort-Alexander**, Man. (7 outposts), **Sandy Bay**, Man. (5 outposts), and in Saskatchewan, **Lebret**, (10 outposts), **Marieval**, (3 outposts), **Lestock** (8 outposts) and **St. Philips**, (4 outposts). Most of these outposts have chapels and residences for the missionary and they are all visited regularly. The total number of children educated in the ten above-mentioned schools is over 1,100. There are also mission centres on Lake Winnipeg with day-schools, such as **Bloodvein** and **Berens River**.

The Oblate Missionaries have never spared any efforts in studying the Indian dialects and have published a great number of dictionaries, hymnals, Gospel-books, etc., for the benefit of the Indians.

Typical of the spirit of the early Missionaries we have published elsewhere in this issue of I. M. Record the story of **The Cross of Qu'Appelle Mission**, which recalls an eventful page of the history of the Western missions.

G. L., O.M.I.







## MERRY CHRISTMAS

In wishing our Readers a Merry Christmas, we ask the blessing of the Prince of Peace to descend upon you, your homes, you families.

On this great feast we pray that God "who gave His only begotten Son" may "give you all good things with Him," to use the words of St. Paul. In your efforts to make others happy by gifts and family reunions, do not forget your own soul. The gift which will do it most good, and will make you truly happy, is the grace of God which you must either obtain anew or have increased through a worthy reception of the Sacraments of Penance and of Holy Eucharist at Christmas time.

Our celebration of Christmas would be a real mockery unless we placed ourselves in favor with God whose birth on earth we observe by this Christmas festival. There would be no Christmas if there were no Christ, and to observe Christmas while ignoring Jesus would be a sham.

The feast is named after CHRIST, the anniversary of whose nativity it is, and after MASS which is said three times that day by each priest. Three masses are said to commemorate the threefold birth of Christ, first: His Divine Birth from His heavenly Father, second: his Temporal Birth of the Virgin Mary, third: His Spiritual Birth in the hearts of Christians by His sacraments and grace.

It is a pity that the true spirit of Christmas is obscured in our times; a great number of Christmas cards do not even suggest in the remotest way the birth of Christ, more thought is given to the merry time to be had at Christmas instead of to the spiritual and religious meaning of the feast, gaudy Christmas trees have supplanted the humble crib of Bethlehem.

Let us recapture the true spirit of Christmas by a devout attendance at midnight Mass, by receiving Holy Communion on that occasion, and let us remember that on Christmas day we commemorate the greatest Gift of God to mankind, that of His own Son.

G. L., O.M.I.

## QU'APPELLE INDIAN SCHOOL, LEBRET

### NOTICE

#### CHRISTMAS HOLIDAYS

The School is reopened for the Parlor but the Parents wishing to visit their children should remember that the regulations concerning the visit are always in force. It means that as much as possible the visits should be limited to one visit a month in a way to keep sufficient room in the places destined to the visitors. Moreover the visit should not take place on the Sunday when the Missionary says Mass on the Reserve.

The parlor will be opened for the visitors on the 25th from 9 a.m. to 4 p.m. On the 26th from 9 a.m. to 4 p.m., a banquet is offered to the Fathers and Mothers of the children at 11 a.m. and at 1.30 p.m. entertainment. On Saturday the parents are begged to go back home.

Christmas Eve there is no parlor, but we will welcome at night the visitors who want to perform their religious duties as customarily.

Kindly refrain to bring down too many relatives to leave room in the hotel to the Fathers, Mothers or Keeper of our children. Get your pass from the Principal to secure your place, but our beds will be reserved for them alone.

M. de Bretagne, O.M.I., Principal.

## WIDOW'S MITE FROM INDIANS

Canada has no more patriotic citizens than its Indians. Descendants of a race of fighters, they have answered the call to service in goodly numbers and have also aided Canada's war effort in other and more peaceful ways. Their womenfolk have done fine work in aiding the Red Cross and other auxiliary organizations, activities of this nature on Saskatchewan reserves being particularly notable.

And now from Ottawa comes a report that Indians of the Old Crow band, farthest north tribe in the Dominion, have scraped together a few hundred dollars to aid the victims of London bombing raids. These Indians live within the frigid Arctic circle, far removed from the stress of war, but their hearts have been stirred deeply by the tales of suffering from the bomb-damaged capital of the empire.

Members of this Indian band, who live by hunting, trapping and fishing, gravely considered this matter in their councils, and a few days later their chief, Peter Moses, appeared at the R.C.M.P. post at Old Crow. In his hand he carried a bundle done up in a handkerchief. When he opened it before the eyes of police officers they found a sum of \$432.30 in it. It had been contributed by 36 Indians of the band, who wanted the money to go to help homeless and orphaned children in London.

A widow's mite truly, but it is not the size of the gift, but the feeling of warm sympathy behind it that counts.

## THE CROSS OF QU'APPELLE MISSION

By James McAra, Regina, Sask.

Standing out with clearness against the skyline on the peak of the highest of the hills between which the Qu'Appelle River once flowed and immediately beyond the Mission and Indian School at Lebret, there is a large cross. Travellers from Fort Qu'Appelle to Katopwa and Indian Head cannot fail to see this lonely emblem and many times has it aroused my curiosity. When one wooden cross decayed with age, another was erected and for over half a century, a cross has adorned that spot. What legend attaches to this mysterious land-mark of earlier days? This was the question I had frequently put to myself and finally I decided to obtain an answer. I asked the venerable Father Hugonard, the Principal of the Roman Catholic Mission at Lebret, and he was good enough to tell me the story of "The Cross of Qu'Appelle Mission."

In 1856, Bishop Tache was returning to St. Boniface from his third trip to Ile a la Crosse. He was travelling from Fort Carleton to Fort Ellis by the old Carleton trail. In those earlier days the path was not well beaten and west of the Touchwoods he took a wrong trail. Following this trail, to his great surprise, he found himself at the top of a range of hills, forming the banks of a beautiful valley, which seemed to be over a mile wide and at least three hundred feet deep. He realized that he had lost his way. From the top of the hills he could see a beautiful river winding along the valley, bordered with willows, with some maples and elms here and there. A short distance away he saw a group of teepees, which he knew at once to be a camp of Indians. He went, in order to find from them, of possible where he was and what directions he should take.

From their primitive costume and their painted faces he knew they were pagan. He talked to a man in Cree and the man understood. The Bishop was glad to be able to converse with them. They soon surrounded him and seemed to look with surprise at his long robe. They said: "You must be one of those Black Robes or Men

of Prayer that we have heard about. If you are coming to make us take your religion, you will lose your time and we do not want you at all."

His Grace replied: "I lost my way and when I saw your camp, I said to myself, they are my friends. They will help me out. I know very well the Crees of the North."

"Oh," they said, "you know the Crees of the North and speak their language? Come and have a meal of buffalo meat and tell us about them."

"Where did you take the fresh buffalo meat?" the Bishop asked. "Do you see those hills far away? We left the buffalo there yesterday after killing all we needed," was the reply.

His Grace took a hearty meal of fresh meat which he had not tasted for several days. In conversation afterwards they told him that the river there was named the "Calling River." "The Crees of the North are my friends," said the Bishop, "and I have been with them for over five years. They were as you are, but now they have accepted the religion made by God and they are happy."

"We are not white flesh," the Indians said, "and we are not made of white clay like you, but of black clay. We do not want to go with the white people when we die, but with other Indians. We see that you are a good man. We will give you some buffalo meat, take you to the top of the hills and indicate to you the direction to take."

His Grace accepted their assistance and soon separated from them. While he was going away he was thinking of his diocese and that some day God would ask him about those Indians.

A few years later, the half-breeds finding it necessary to abandon their old buffalo hunting grounds on the Red River, began to winter at Qu'Appelle, where they could find wood, water, fish, a good shelter at the foot of the hills and a Hudson Bay Post. The old Pierre Dénommé and two other half-

breeds from that post went to St. Boniface and asked His Grace to start a mission and stay with them at least during the winter. His Grace was glad to receive their request, remembering the pagan Crees whom he had met in that beautiful valley of Qu'Appelle on his way from the north and he decided to come himself to see the people and the country and to select a site for a mission. It was in September, 1865, that Monseigneur Tache drove to Qu'Appelle and sought hospitality at the Hudson Bay Post; Peter Hourie who was in charge of the post received him in a most friendly way. His Grace spent the whole month of October at that post, attending to the spiritual needs of the Catholics, visiting the people and selecting for the mission the site where it now stands. In order that the half-breeds and Indians, who were not there at the time would know the place selected for the mission and would respect it, a large cross was planted on a hill, the nearest to the site of the church. This is the cross which has been renewed from time to time. Not long after it was placed there, a famous Indian by name of Canosis, having heard of it, came to His Grace and said: "You have selected a place for a mission and planted a cross on my land; you must pay for it." The good Bishop reassured him by showing that the cross and the church would be for all the half-breeds and the Indians, including himself, if they chose to avail themselves of those benefits.

Later in the same year, Rev. Father Ritchot came to the Mission, built a church and house combined and remained for two years. The building was burned in 1870, during the Red River Rebellion, and an old half-breed, Desjarlais by name, lost his life. He was caught under the falling roof while trying to save what was in the building. The present church was built in the same place, to cover the spot where the old man had burned to death. In 1884, Archbishop Tache was instrumental in inducing Sir John A. McDonald to establish an Industrial school for Indian Children there.



In 1890, Monseigneur Tache came to the Mission to commemorate the twenty-fifth anniversary of the Mission and officiated at Pontifical Mass. At Vespers, he occupied the throne while the Indian children were singing the psalms. He was saying his breviary, when at the third psalm, he lifted his eyes from his book, looked at the children and listened carefully to their singing. They were then giving Psalm 121. "I rejoice because I am glad that I can go to the House of the Lord." and also Psalm 112, "The children praised the Lord." His Grace stopped his reading and followed the singing with a visible emotion. After the Psalms, he made a sign to the people to sit down. He then told them how he had been moved by the singing of those Indian children. He assured them that, although they were of Indian origin, they might some day go to heaven. He also related how he had lost his way, had come to the beautiful valley and had been surprised to see the Indian camp and the pagan Crees; whose children were then praising the Lord and saying one to another that the heaven was for them as well as for the white people. He invited the half-breeds to give a good example to the Indians and said how thankful he was for what was being done for the spiritual welfare of the Indians and their children. The cross was renewed on that occasion and covered with metal as it is now.

In 1894, Archbishop Langevin paid his first visit to Qu'Appelle. A procession to the cross took place and about 800 Indians were in attendance. At a meeting held later on for all of the Indians, Chief Piapot was invited to speak and he gave his plain opinion on the white people.

Sitting Bull's attention was drawn to the missionary cross, when he came to the valley in 1878, two years after the Custer massacre. The buffalo had gone south on account of the prairie fires on this side and he could not follow them on American territory. As he and his braves were starving around Wood Mountain, he came to Qu'Appelle with all his band. They could not get enough food at the Fort and for a time they lived on wild turnips. When Sitting Bull heard there was a new consignment of flour at the Mission, he asked: "Where is the Mission?" "Do you see that cross at the top of that hill? The Mission is at the

foot of that hill." And so, he went with seventy-five of his warriors on horseback, all decorated and armed.

Father Hugonard was alone at the Mission at that time and was not a little surprised on going out of door, to see seventy-five ponies tied to the fence and a large number of Indians with guns and painted faces following a stout Indian on a horse. The stout Indian was Sitting Bull. They shook hands with the Father and went in but the little mission house was not large enough to seat them all. After a smoke Sitting Bull made a sign that he wanted to speak. A half-breed interpreter was found and Sitting Bull stood up, shook hands with the Father and made his speech. He said that they had been starving, but had heard that there was flour there and had come for it. Before replying, the Father served a meal of bannocks to them with dried buffalo meat, turnips, carrots, and parsnips. He then assured them that he was willing to exchange some flour with them. There was no money at the time and the Indians offered blankets, horses, etc., for flour. They offered also many articles taken from the bodies of the soldiers of Custer, such as long-boots, underclothing, hats, bridles and about a dozen watches. Not one of these watches were going as the Indians had taken out the little wheels to use them as ear-rings. The Father traded liberally with them and paid them with flour, ammunition, dry goods and other articles.

Sitting Bull and his warriors went away highly pleased. The cross had been their guide to the Mission as a star had been a guide to the Shepherds in Judea nearly nineteen hundred years ago.

(Reproduced from The Regina Standard, Christmas, 1909.)

### "THE PATHS OF GLORY LEAD—"

Julius Caesar was stabbed to death by Brutus. Alexander the Great died of delirium tremens. Hannibal, the Carthaginian warlord, committed suicide. Xerxes, commander of the Persians, was assassinated. Cato, Roman military leader, committed suicide in disgust over the useless slaughter of his cohorts. Napoleon Bonaparte after Waterloo died in exile on the Isle of St. Helena.



## A SONG IN SAUTEAUX LANGUAGE

J. B., O.M.I.

1.

Ni wi nakamomin sa  
Osam minwendakwat  
Ni cawendakosimin  
Eji totakoiang.

### CHORUS

Ambe sa naendanda  
Wi minoteeta.

2.

Nongom ka kijikak win  
Kit angwamendamin  
Tci kwaiaketeeiang  
Kakina mamawi.

3.

Mikockatciteewin  
Wepinanda wassa;  
Kackendamiteewin  
Wi pakitinanda.

4.

Motcikiteek winge.  
Wi comingwetatik  
Mino inawenindik  
Minowendamiitik.

5.

Papinakosiwin sa  
Kitci onijicin:  
Ki ka minawatamin  
Epitciteeiang.

6.

Otciteisse tci paping,  
Tci motcikendaming;  
Ki ka nangiteemin,  
Tci angwamisiiang.

7.

Enassamit Manito  
Kakinik menwendang  
Wi minawanikosik  
Tapicko kijikong.

8.

Ki wi apenimomin  
Iw kitci kijikat  
Ke kakike-tepising  
Inawendiwining.

## FORT FRANCES, ONT.

### MISSION NEWS

SEPT. 1st:—Labor Day. Entry of school children for the school term at 7 p.m. Work begins in earnest.

SEPT. 2nd:—Many changes in the staff: Sisters G. Sauve, Sr. Rosanna Ritchot, Sr. G. Champagne, Sr. R. Perrin and Sr. Georges have left our mission to labor elsewhere. We thank them most sincerely for all they have done for us, and wish them success in their new field of labor. We greet with pleasure Rev. Fr. Poulin, our new Missionary; Sister Gilbert. Sr. Lacroix and Sr. Hebert, who have come to replace the sisters who have left.

SEPT. 7th:—Our good Superior has left us for the hospital. We wish her a speedy recovery.

SEPT. 18th—21st:—Retreat for children preached by our new Missionary, Rev. Fr. Poulin.

SEPT. 21st—Eucharist Congress at Rainy River, poured rain all night. Though we were scheduled to sing the Angels' Mass with the Fort Frances children, alternating with Rainy River Choir, and even had our lunches ready — to our great disappointment we were unable to go on account of rain, rain, rain. To brighten up the afternoon, however, reception for our distinguished visitor, Rev. Father Rousseau, General Asst. of the Oblate Fathers. How pleased we were to welcome him.

First visit of our new Archbishop, the Most Rev. G. Cabana; in his first and short stay he gained all hearts.

SEPT. 22nd:—The children were allowed to spend a day with their parents and were all very happy.

SEPT. 26th:—Interesting visit of Miss Germaine Laporte of St. Boniface. She entertained both classrooms with lectures on the crusaders.

Sr. A. Boulet arrives at the mission to take the place of Sr. L. Hebert who leaves for Montreal. Many thanks dear Sister and a pleasant trip.

OCT. 3rd:—Sr. Aimee de Jesus, Prov. Asst. arrives for a complete rest. We welcome her most cordially and hope the refreshing air of Fort Frances will restore her to health.

OCT. 5th:—Our Father Principal's feast. The children of the school gave an entertainment, which was followed by a program in which the people of the reserve took part. Special mention and thanks are due to Mr. Michael Bruyere and Mrs. George Bruyere for their guitar and violin selections. The children of the school and the Knights of Columbus then offered their gifts. That of the Knights of Columbus was a beautiful fountain pen, presented by the President, Mr. Dan Mainville. Lunch was served to all by the Ladies of St. Anne.

OCT. 17th:—Our usual weekly films from "Lumen". Much enjoyed by all.

OCT. 31st:—Hallowe'en party. Everyone had an evening of fun.

Kathleen Morrisseau, Gr. 6

## Catherine Tekakwitha

### 26 — Catherine's Vocation

The Indian maiden had in her heart a great desire for virginity. Notwithstanding her many trials she felt she should consecrate her life to God. With this in mind she went and opened her heart to Father Cholenec. Wisely the old priest advised her to bide her time, and asked her to wait a few months before taking a final decision. "But I have been thinking it over for years", pleaded Catherine. So the good missionary asked her to come back in three days. The anxious maiden was back in fifty minutes.

The priest permitted Catherine to take the vow of perpetual virginity, the first vow ever taken by an Indian maiden of North America. The vow was taken on the day of the Annunciation, as we read in the notes left by Father Cholenec: "The 25th of March 1679, Catherine, a moment after having received Holy Communion, gave herself entirely to Jesus Christ, and renouncing marriage forever, promised Him to keep perpetual virginity; she consecrated herself also to the Blessed Virgin Mary."

After having taken this vow Catherine lived apart from the others. She had given up previously all bead-work ornaments, now she wore a veil to cover her long hair, and she exchanged her red shawl for a blue one. She practised austerities and penance in mortifying her flesh daily. She never took pride in showing herself as being better than the others, and always kept the secret of the gifts God showered on her. She remained ever docile and obedient; she was blessed with a holy joy that pervaded her whole life; she had the gift of wisdom in counseling her neighbours. The Indians came to look upon her as a saint.

### 27 — The Last Months

She spent the following winter at Caughnawaga. Early in the year she took ill, and had to lay all day long in the Iroquois long-house, too weak to walk around. Occasionally however she found enough strength to drag herself to the mission chapel to visit Our Lord. She received very little attention during her illness. Father Chancetiere used to bring illustrated Bible histories, and would explain to Catherine the mysteries of the Faith. Then the maid would ask the priest to gather the children near her couch, and in turn she would explain to them, in her own language, the meaning of the pictures.

As the long dreary winter wore on, Catherine grew weaker and weaker; as the Indians were returning from the hunt they visited her oftener. It was in the Holy week of the year 1680, on April 16th, that Catherine received the last rites. She had borrowed a beautiful Mohawk dress for the solemn occasion, and she received the Body of Jesus with great piety and devotion. She gave her last counsels to Marie-Therese Tegaigenta with great firmness: "Remember, said the dying Catherine, what we have done together; do not change your life; I will love you in Heaven and pray for you. I will help you."

Catherine's last words were: "Jesus, I love you." She passed away gently, holding a crucifix in her

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nds. The Indians never wailed nor cried. They  
 shed her hands, and tore relics from her dress.  
 She died a saintly death the first virgin Indian maid  
 in North America . . .

The Indians have never forgotten the little Lily  
 of the Mohawks, who has showered innumerable  
 favors over them. Her grave still attracts numerous  
 pilgrims. In 1922 a petition was sent by the Bishops  
 of the North America to Rome for her beatification.

"O God, Who art wonderful in Thy Saints, we  
 beseech Thee, grant the favor we beg through the  
 intercession of Thy servant Catherine, that she may  
 be exalted in the Church, and that we may be led to  
 imitate her virtues. Through Christ Our Lord.  
 Amen.

THE END.

(Father Guy, O.M.I.)

\* \* \*

The Mohawk (Iroquois) Indians, at Caughnawaga,  
 near Montreal, have shown their gratitude to  
 the Jesuit Fathers of Fordham University, N.Y.,  
 who have laboured many years for the cause of the  
 beatification of Catherine Tekakwitha, in naming  
 them chiefs in their tribe. The first one is Fr. Wynne,  
 S.J., and the other is Fr. Holland, S.J., who received  
 the name: Ronwas-Enno-Manat-Ha, which means:  
 He who causes her name to be made great.

## ? THE QUESTION BOX ?

### Who Was St. Nicholas?

St. Nicholas or Nicholaus, was Bishop of Myra in  
 Asia Minor. Most probably he took part in the Council  
 of Nice, the 16th centenary of which was celebrated  
 several years ago. St. Nicholas was noted  
 especially for his love and care for the young, and  
 thus became the patron of children. His feast is  
 celebrated on December 6.

I was told by a good many people that it is a sin  
 to go to an Evangelist to be cured. Is it a mortal sin  
 and would one have to confess it?

To put faith of a supernatural power in any par-  
 ticular word or action that an Evangelist may use  
 without reference to God is wrong and a sin. Such  
 have no extraordinary power of healing. Do not go  
 to them, but with prayer put your trust in God's will.  
 If you have been serious in your belief in this power,  
 just mention in your next confession that you went  
 to an Evangelist to get cured. The confessor will  
 ask more if he thinks it necessary.

In regard to the priest saying Mass, I should like  
 to know the reason for two of his actions: Why does  
 he extend his arms at the Holy Sacrifice of the Mass,  
 and why does he kiss the altar so frequently?

The reason for the first is that it was the ordinary  
 manner in which the ancients prayed. It shows great  
 earnestness in our supplication. We are accustomed  
 to fold our hands in ordinary prayer.

The priest kisses the altar because the altar stone  
 is a symbol of Christ. This liturgical act is an act  
 of homage, a sign of reverence. By the kiss homage

is given to the spot whereon the august Sacrifice is  
 about to be offered, or is being offered. It is also a  
 sign of reverence to the saints whose relics are placed  
 in the altar stone, as prescribed.

### What is the best way to prepare for Holy Communion?

The best and most profitable way to prepare for  
 the reception of Holy Communion is to follow the  
 Holy Sacrifice of the Mass with great attention and  
 devotion, and to spend a short time in meditation on  
 Whom we are about to receive and in making acts  
 of faith, hope, love, contribution, adoration, humility  
 and desire to receive our Savior.

### Is thanksgiving after Holy Communion important?

Indeed it is. No time is more favorable for en-  
 riching the spiritual life that is in us than after Holy  
 Communion. And the best thanksgiving is to pro-  
 long our union with Jesus. Giving thanks should  
 begin with an act of silent adoration and of complete  
 surrender of ourselves to Jesus in order to bless Him,  
 to praise Him and thank Him. Nothing so enables  
 Jesus to take full possession of our soul, to penetrate  
 its very depths, as this act of perfect surrender to  
 Him. It is the time to speak with childlike reverence  
 and confidence to our Master and to listen attentively  
 to Him; it is the time to pledge Him the sacrifices re-  
 quired to reform our conduct and to transform our  
 lives; it is the golden opportunity to pray for all those  
 who are dear to us and for our own private needs.  
 Christ still comes to communicate His life to us: "I  
 am come that they may have life and may have it  
 more abundantly." (John x, 10).

### If prayer is so powerful, how is it that many times our prayers are not heard?

It is not correct to say our prayers are not heard.  
 Many times our prayers are not answered, either  
 because we ask for things not conducive to our eternal  
 welfare, or because we do not pray properly.

### What are the effects of prayer?

Prayer makes us recognize our dependence upon  
 God; it makes us think of eternal things; it makes us  
 advance in virtue; it obtains for us God's mercy; it  
 strengthens us in time of temptation; it affords us  
 comfort in time of trial and suffering; it aids us in  
 all our needs; and it obtains for us the grace of final  
 perseverance.

### IN MEMORIAM

Our loving mother, Mrs. Margaret Tawiyaka pas-  
 sed away on May 15th, 1940. One sad and lonely year  
 has passed; our sorrow is abated. But we still remem-  
 ber deep in our hearts the picture of the loved one  
 laid to rest. Good was her heart; her friendship true,  
 she was loved and respected by all. Our mother lived  
 as a true Christian until her death; all her children  
 and grandchildren were educated at the Lebreton school.  
 We wish to express our heartfelt thanks to all our  
 friends and relatives for their many acts of kindness  
 and sympathy in the loss of our beloved mother.

Mrs. Louis Tawiyaka

## INDIAN RELIEF CUT BY SEWING

Plying the needle and using hand-powered sewing machines, women on Indian reserves in northern Canada are furthering the war effort by converting discarded military clothing into useful garments for their families, the Indian Affairs Branch of the Mines and Resources Department reports.

The department said "substantial reductions" in Government relief expenditures for Indian clothing have been made possible through increasing use of the converted military clothing. "Greatcoats, jackets, trousers, shirts, underwear, puttees, socks and gloves, no longer serviceable to the army and air force, and formerly disposed of as shoddy or waste, now are being shipped into remote Indian reserves through the co-operation of the armed forces," the department said.

## INDIAN GIRL TOPS PROVINCE

ST. PAUL, Alta. — The St. Paul junior chamber of commerce has written to both the Alberta and federal government asking for consideration in the case of Josephine Paskweyak, who made the highest marks of any pupil in the province in grade 12 examinations last year, but from whom a scholarship entitling her to free normal school training is being withheld.

Miss Paskweyak is a full-blood Indian girl. She took her primary grades at Blue Quill Indian school, near here, and her senior grades at St. Paul high school.

Students of Indian blood are not included in the scholarship scheme.

## CHURCH CALENDAR

- Dec. 7th.**—Second Sunday in Advent; Gospel: John in prison (Matt. 11:2—10).
- 8th.**—Immaculate Conception of the B. V. Mary. Holiday of obligation.
- 14th.**—Third Sunday in Advent; Gospel: John's testimony of Christ (Jn. 1:19—28).
- 21st.**—Fourth Sunday in Advent; Gospel: Mission of John the Baptist (Luke 3:1—6).
- 25th.**—Christmas Day; The Nativity of our Lord Jesus Christ.
- 28th.**—Sunday after Christmas; Gospel: Massacre of the Innocents (Matt. 2:13—18).
- Jan. 1st.**—Circumcision of our Lord. Holiday of obligation. Gospel: The Name of Jesus (Luke 2:21).
- 4th.**—Feast of the Holy Name of Jesus. Gospel: Luke 2:21.
- N.B.**—Wednesday, Dec. 17, Friday 19, and Saturday 20, are Ember Days (Fast and abstinence.)

## THE LIFE OF JESUS

### IX — THE SAMARITAN WOMAN

(Continued)

Jikwa dac o kikinoahamaganan ki pi tagucino kaye o ki mamakatendanawa Jesussan ikwewan gaganonitinit — kawin dac anawi, o ki kakwedjimas siwan. "Anin eji kakwetjimat?" kema "Anicwan wandji gaganonat?" Aha dac win ikwe, ima ki nang tang ot onagan, otenang ki apato, kaye kakina minikickawat oho ki inan. Ondassak pi wabamik inika windamawit kakina minik ka pi aindiwak. Kawin na uta ituk mi otissawan.

O kikinohamaganak dac o ki migockasomawaw "Tebendjikeyan o ki inawan, taka wissinin." Oho ki iji nakwetawan: "N'dayan mitcim kekendansiwe ke ke mitjiyan." Okikinoahamaganan dac oho ki kakakwetcindiwan: "Konogenan awyia o ki acami kon?"

"Ni midjim, ki ani ikito Jesus, mi sa tci tebitot amowak enendang The ka ki pi ijinijahot, kaye tci kikitowok ot anokiwin. Kawin na oho kit ikitossin "Keyapi niwo gisis, mi kitigan tci te atitek tci manijaming?"

Nin dac kit inininim: "Icpiming inabik, kaye wabandamuk ot ayan mackuten, aja wabickinagwato tci manijikategin." — "Menijiket ot ayan o tipahamakowin, kaye o mawandpitonan minan, kakikipimatisiwin ondji. Ketiket dac kaye win pejigwak ke ki iji modjikisit tapic ko menijiket: Mi so oho itebwemagak ikitowin; Pakanasi ketiget, pakanas menijiket.

Ki ki ijinijahonimin kitigan tci mawandonamek ima ka ki anokisiwek maci, pekanisiwat ki anokiwan ambe kinawa ki ki metaswi widjihiwen ot anokinwainang."

Nipiwa dac Samaritiwininiwok ima otenang o tebwewakenimawan, ki tibadjimotakowat ini ikwewan oho ki ikowat: "N'gi windamak minik ka pi aindiwo" o ki pi pagussenimawan dac andewat tci dani. Nijo kun ima ki tajika (nikanapi). Apito dac awacime nipiwa o ki tebwewakenimikon, kiondaminit ot ikitowin "Kawin etta ki tipadjimotawiang jikwa wendji tebwewakendamang, o ki inawaini ikwewan. Kaye ninawind n'gi nondawanan, ambe n'kikendamin gegt mi aw Opimadjihiwe, anicinaben ka wi pimadjihat."



Happy New Year 1942